

The Bombay Guardian.

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WEEKLY REVIEW.

—In our issue of May 31st we announced that the Amir of Afghanistan had acceded to the proposals of the Indian Government and that peace was about to be concluded between the two powers. But we added this: "There is still a question whether the authority of Yacoub Khan to reign over the country will be recognized by the people of Afghanistan." The Government of India appear however to have had no fear on this point, and—to exhibit their unbounded confidence in the people,—allowed their envoy to take up his residence in the capital unaccompanied by troops, with simply an escort of seventy five men, not Englishmen. At the beginning of this week came the startling information that the troops of the Amir had risen and in conjunction with the people of the town had attacked the Residency, and soon overcoming such resistance as the handful of men could offer, had massacred the envoy and all his companions. The reward obtained by Sir Louis Cavagnari for his diplomatic success was the privilege of laying down his life in this cruel fashion. There were but three other Englishmen with him. Mr. Jenkyns B. C. S., Lieut. Hamilton, and Dr. Kelly. On the 24th of July, Sir Louis, having just been knighted by her Majesty for the excellent service rendered by him, entered Cabool in great state and ceremony, but as a lamb led to the slaughter. The despatch of his excellency the Viceroy had gone forth to the four quarters of the world bidding all men admire the wisdom and prudence with which this campaign had been managed. The object of the war was to vindicate the right of the Indian Government to have a Resident at the court of Cabool; this coveted right had been secured without any very great loss of life (if we overlook the 50,000 camels) and with an expenditure of only a few millions. The British envoy is in Cabool and the Russian envoy is no where; one short month goes by, and it then appears that Cabool was just about the worst place for any loyal subject of her Majesty to be. Cabool is the city of the faithful; Mahomedanism pure and simple has its head quarters there, and is glad of an opportunity of showing that there is something not affected by the western ideas. There is now the alternative of abandoning the country with an ignominious confession of failure, or of bringing it into complete dependence on India. All can see now that it was madness to enter the country except with a determination to subdue it thoroughly. For the last fifty years God has been showing the world that the Mahomedan scourge has fulfilled its time; but our politicians, through mutual jealousy, insist upon galvanizing the body into the semblance of life. The troops that mutinied at Cabool had just returned from Herat, and

it was the Ramzan month so stimulating to fanaticism.

—SOME imagine that because they are themselves without any religious conviction they are specially fitted to deal with bigoted races. This is a great mistake. There is one thing that they leave out of count, and that is that they have not the aid of Him who is the King of kings and Lord of lords. If any thing has tended to allay the bitterness of religious zeal in India, it has not been the indifference of the Government or its attempts to recommend itself by questionable concessions, but the religious freedom that has allowed all to proclaim and follow their convictions. It is not true that the proclamation of the simple Gospel tends to intensify the zeal of Mohammedans; on the contrary, where the Gospel has been proclaimed for a good while, there religious bigotry seems gradually to diminish. We believe that the Government of India owes not a little of its success in governing the land to the fact that missionaries are here proclaiming the Gospel. For in the preaching of the Gospel men are continually called upon to prove all things; the appeal is to principles that do not ordinarily have sway in other religions, and that lay the axe at the root of bigotry.

—THERE is a great tendency for usage to take the place of God, in religion. Even customs that have been instituted by God, are observed not because they are of God, so much as because they are customs. This was what made it so difficult to effect the transition from Judaism to Christianity among the Jews. If they had clung to the Mosaic institutions simply because they were of God, they would have been willing to recognize the voice of God speaking to them in Christ, and would have been as willing to lay down at the divine command as they had ever been to take up. But when religious prescriptions have once become the national usage, then they are regarded as a national distinction, as something of one's own, and all the strongest feelings of the nature rush to their defence. He that touches them touches the deepest pride and self-importance and self-righteousness of the individual. There was no stronger demonstration of the truth of Judaism given to Saul of Tarsus than there was of the truth of those convictions for which Stephen was stoned to death; and if his religion had been simply regarded for the authority of God, he would have seen this without any difficulty. But while professing to worship God he was really worshipping usage; he worshipped God, he tells us, from his forefathers; but there came a time when it was said of him 'Behold, he prayeth'; then for the first time, he had an unalloyed desire to be taught of God. Now much of the Christianity of the present day is simply the religion of usage: Men think, believe, speak and act as they and their fathers have been accustomed to do and this becomes to

them a reason more cogent than the authority of God.

—We take the following from a private letter:

"What does Paul mean in 2 Cor. v. by not knowing any man after the flesh? Is it not to look upon all alike, rich and poor, noble and mean, wise and ignorant, young and old, as sinful, suffering beings whom God is willing to forgive and comfort and bless by the possession of himself? What changes in social customs would take place among Christians, if they knew no man after the flesh! Then, what is meant by knowing Christ after the flesh no more? It may be that some Christians, especially of the Romish church, are too much occupied with the image of the human Jesus. Efforts have been made to picture him to the imagination as he lived, an exponent of the most perfect moral and even physical beauty that the earth has seen. One may fall in love with a fictitious hero of romance in some such way, and with as little sanctifying effect. We do not find Paul regretting that he had not known Jesus after the flesh as Peter and John had known him, that he had not sat with him at table, rested on his bosom, beheld his miracles, heard with his ears, His divine words. He did see and hear Him, but risen and glorified. The precious Gospels make known to us God's perfect manifestation of himself in the divine man; but they lead us beyond this earth, beyond the grave, beyond the resurrection even. Jesus now both Lord and Christ, highly exalted, is omnipresent with infinite fulness of blessing for us sinful and suffering ones."

—MR. M. M. Kunte delivered a discourse on Gunputi and his wife Gowri at the Prarthana Somaj recently, in which he expressed disapprobation of those who stood aloof from this festival and also expressed the hope that it would never die out. We regret very much that he should lend his influence to the upholding of a festival so outrageously idolatrous, and that he should not speak in commendation of those who seek to discourage its observance. Mr. Kunte endeavoured to show that the festival originated in a desire to do honour to some member of ancient Hindu society; but he knows perfectly well that the people who bring Gunputi to their houses and pay religious homage to it day after day, recognize it as God. We have seen a purana in which Gunputi is declared to be the God that made all things. These are the ideas that influence those who pay such honours to Gunputi and the fact that Mr. Kunte's research or imagination allows him to detect the human origin of this superstition is of not the slightest consequence, in the consideration of the idolatrous character of the festival. It is quite possible that almost all the idolatry in the world sprang in the beginning from some human incidents, but we have yet to learn how this can be any justification of it.

—THE *Nineteenth Century* for July favours its readers with an article by Orby Shipley, from which the following extracts are taken:

In common with many old friends, I was content to copy Rome without criticising her,

and to follow without abusing my teacher. English imitation, however, reaches from the highest dogma of faith to the humblest ceremonial detail. It includes within the limits of the English Church, Roman customs, Roman devotions, Roman phraseology, Roman practices, and Roman dress. It extends from the office of Benediction to the shape of a Priest's collar, or the buckle on his shoes; from the system of holding Retreats to the mode of administering the Holy Communion to laymen; from the use of Canonical Hours to the use of a light before an altar—where the Sacred Presence is not.

I shall feel a great interest in the efforts, and more satisfaction in the success, of the High Church movement than before, because I now see more clearly that such efforts and success indirectly but surely lead souls into the Church [of Rome.] I shall.....feel a like indignation at the unjust treatment which the English Church receives at the hands of the English State and people, of the Anglican Episcopate, and of the large majority of the Anglican Clergy; and shall sympathise with the party of Neo-Reformation who seek to instruct the clergy, to influence the Bishops, to sever Church from State, and to catholicise [i. e. Romanise] a Protestant nation.....At the same time, however, with every wish to be sympathetic and even generous towards old friends and former beliefs, such a wish must not be gratified at the expense of veracity. It would be dishonest to disguise the truth.....I cannot profess to believe.....that it is a matter of indifference whether one is without or within the pale of the Catholic and Roman Church.

—It is to the credit of Lord Chelmsford that he is not among those who reject the doctrine of a superintending providence. At Durban he expressed himself to the following effect:

"I have felt throughout the campaign that I have been sustained by your prayers, and also those of the people at home." He further said:—"It is quite true, as Mr. Robinson (a colonist) has said, that I did, shortly after my arrival, come to the conclusion that the tenure of peace in Natal was an intolerably precarious one, and that I did agree entirely with the steps taken by Sir Bartle Frere to put an end to the perils which appeared to us to face you. I think I may say confidently that we have now seen the beginning of the end of this campaign, and any success which has attended my efforts, I feel, whether it is generally acknowledged, or not, is due to the prayers of the people, and the kindly ordinations of Divine Providence; for I am one of those who believe firmly and implicitly in the efficacy of prayer and in the intervention of Providence."

It evinces no little courage in these skeptical days for a man in his Lordship's position to express these convictions. But it is to be borne in mind that in order that prayer for the conduct of a campaign may be successful, the undertaking of such a campaign should be in accordance with the mind of God. 'Whatsoever a man soweth that shall he reap,' is as true as it ever was; and if the war against the Zulus was undertaken without the approbation of God, one could hardly expect that its prosecution would be attended with blessing, however many and fervent the prayers might be.

—THE Rev. J. M. Speechly, formerly a C. M. S. Missionary has been consecrated as Bishop of Travancore and Cochin. Mr. Speechly came to India in 1860, and has been mostly at Cottayam.

—THE *Indian Church Gazette* says:

"In Ireland there may still be found some followers of Wesley, who have never seceded from the Church of their founder. They are a small body known as *Primitive Church Methodists*, and would appear really to deserve the

title, as they have just held their annual conference under the presidency of the Bishop of Kilmore. What a power in the Church of England Methodism might have been, had the Bishops of Wesley's time been wise in their generation."

The Church of England of the last century refused to have this power in the Church, and was even unwilling that it should have existence anywhere. The mobs that so frequently attacked the poor Methodists were often led on by clergymen of the Church of England. It underwent a baptism of fire at the hands of that Church. The Methodists have been a power for good, and, outside of the established Church, have exercised a most important influence upon it.

—THE United States Life-saving Service was organized in 1871, and since then, out of 6,287 persons imperilled within the scope of its operations, 5,981 were saved, and only 306 lost. The stations are placed at intervals of five miles along the Atlantic and Lake coasts. The six-oared surf-boat is used. It is unsubmergible.

—LORD Lytton's refusal to allow press correspondents to accompany the force about to enter Afghanistan, may be prudent, but is hardly the act of one who thinks that those who are in command of the force are men of such ability and so little liable to make mistakes, that they have nothing to fear from the copious light flashed upon their movements. Where it is desirable to conceal the movements of the army, lest the enemy should be made aware of the strategy relied on, the exclusion of correspondents may be justifiable from a military point of view. On the other hand the presence of a press correspondent may exercise a wholesome restraint upon those who would otherwise be tempted to act rashly or arbitrarily. At all events the spirit of the age is quite against the exclusion of press correspondents from an army in the movements of which the entire British public will naturally take a profound interest.

—We have heard of papers in America that professed to publish communications from the spirit-world, but these contributions were from finite beings, *very* finite. It has been reserved for the *Indian Mirror* to take a step immeasurably beyond this, and devote one of its columns to contributions from the Most High. We have hesitated about transferring to our columns what we find in last Sunday's issue of the *Mirror*, under the head of Devotional; but have concluded to extract a portion of it as emanating from the God of our contemporary's imagination.

And the Lord continued:—

Hear ye Indian Theists, hear the voice of the Living God.

Go to the uttermost parts of the land, preaching my holy name and building here and there temples for my worship.

Tell the world that Heaven hath chosen India for a special dispensation in the nineteenth century.

This dispensation shall have its scripture, its prophets, its apostles and missionaries, its providential economy and its law of discipline.

The Brahmo Somaj is my dispensation and my Church in Hindustan, and through it shall I achieve the redemption of this fallen nation.

The scripture that I have written and shall from time to time write upon the tablet of the heart is the eternal Veda of my people, and unto them every word of it is sacred and infallible truth.

Whoso disbelieves or doubts a single passage

in my scripture is an unbeliever and an infidel. Whoso believing it to be my word denieth it after a time is an apostate and a renegade. Whoso imagines, conjectures, dreams or feels uncertain about the least of my scripture truths is not worthy of a place among true believers, and is unfit for the kingdom of heaven. Whatsoever I say unto you is the truth.

We judge from this that Baboo Chunder Sen has fallen into the same snare of the devil, that Mahomed, Swedenborg and others fell into, viz. into that of believing that the thoughts that pass through his mind are the thoughts of God. He evidently proposes that his followers shall receive these as the utterances of God, as the followers of Mahomed find the oracles of God in the Koran. Our readers will observe that the God of heaven is brought in here to testify to the Brahmo Somaj, as his own special dispensation of the 19th century, and to declare that this dispensation shall have its prophets and apostles, and shall effect the redemption of this fallen nation. This communication purports to be part of the eternal and infallible Veda, written and to be written on the hearts of God's people. We once had in our hands a manuscript book containing the communications from the spirit-world which the writer, a young woman, a professed medium, professed to have received. Among those who had revealed their minds to her, was the spirit of a Native baronet who had recently passed away, and the special object of his communication was to testify to the truth of Spiritualism, and charge his surviving relative to care for the little band of Spiritualists in Bombay and build them a church.

WE proceed to fulfil our promise to give our readers some extracts from Mr. Ballantine's "Midnight Marches through Persia." Here is a description of the approach to Ispahan:

"While plodding along, in the midst of a rough, steep pass, which apparently descended into a low valley beyond, the whole gang of our escort bolted up the side of a hill and we saw them no more. Deeming a pursuit after them worse than useless, we pressed on, our poor horses and mules often stumbling and floundering in the dark, owing to the excessively rough path; passed the walls of a gloomy caravansery, Marg by name, rendered more gloomy in the blackness of the night, suggesting thoughts that savoured of rapine and bloodshed; and began a steady, long, winding ascent, whose great length was gradually revealed to us in the gray of dawn stretching away off and up into uncertain haziness. No signs of life, beauty or fertility interposed to relieve the surrounding desolation, while the stillness of death covered as with a dark shroud every object within range of our sight. When at length the full brightness of the morning shone forth, the morning of the 16th day from Shiraz, we found ourselves upon the summit of a hill commanding a scene that suddenly burst forth before us, which we could with difficulty believe was not the product of some magician's wand,—a scene which could have but few equals, and in the contemplation of which our weary night marches, sickening anxieties, and anticipated dangers vanished into temporary oblivion. Spread out beneath us lay Ispahan, the old capital of Persian monarchs, distinguished in song and praise. Its Mohammedan mosques and Armenian Cathedrals reflected the rising sun from their gilded and glazed domes. Its marble palaces, inlaid with variegated stone, its porcelain-chequered caravanseries and far-famed madressas (universities); its paved streets, bordered with aged

poplars, and parted in the midst by rows of fountains; its extensive bazaars; its massive arched bridges; the famous shaking minarets; its still more famous Guebres' fire-temples; its irrigating *kanats*; its gardens; its orchards of apricots, plums and peaches; its unsurpassed vineyards; and its magnificent ruins,—all combine to make a picture and produce an impression never to be effaced."

It was at Ispahan that the travellers came across the first missionary efforts seen by them in Persia; and they are thus referred to.

"The Rev. Mr. Bruce, of the Church Missionary Society, temporarily absent in England at the time of our visit, has a fine large school in Julfa; composed principally of Armenian children, to whom the Scriptures are daily taught in connection with ordinary studies. This school was entrusted to the care of a Christian Armenian, a Mr. Johannes, brought up and well-educated at the same Society's school at Nasik, India. He proved a great help to us during our stay in Ispahan; giving us information, showing us the sights, and describing the difficulties they had to contend with in their preaching, teaching and evangelistic efforts." They aim to reach, principally, the Armenian portion of the population, who in the eyes of the Persian Mohammedans, are of the same faith with all Christians. Hence any progress made in gaining the latter over into the mission church, causes no unpleasantness;—indeed, hardly receives a passing thought from the bigoted Mullahs and their enslaved followers."

At Teheran they were hospitably entertained by the American Presbyterian missionaries. The youngest child of their host, a sweet little girl, was taken sick, and they took their turns in watching over the little one.

"The sick little one failed to rally, in spite of nursing, and the kind attentions of the Physician of the British embassy. On a Saturday evening we laid Lulie Bassett, decked in Persian flowers, in a little Persian grave, in the mission-chapel grounds, within the city walls; while the parents had among their sorrowing friends none more sincere and sympathizing than the few faithful converts who were members of their little church. In this connection, I would remark that this little organization of an evangelical church is the immediate fruit of Mr. Bassett's efforts, who came and settled at Teheran in the fall of 1872, as the first missionary stationed by any society in central or eastern Persia. He has built a chapel where services are regularly held in the Persian language; and on the church-rolls are numbered 17 communicants.—In spite of many difficulties and want of funds, the work makes advances, chiefly among Armenians, whose children attend the school in numbers, and there in early life learn the truths of the Bible."

At Makn half way up the western coast of the Caspian Sea, Mr. Ballantine was very much surprised to hear of the existence of a Hindoo temple, with an officiating Hindoo priest, ten miles from that place. We remember to have seen, in some previous book, an account of this temple, a strange tide-mark showing how far Hinduism once extended its arms, in very much the same way, no doubt, as, at the present day, in places as distant as Zanzibar, Banyans from Kutch carry their religion with them. More than 1,000 miles of bigoted Mahomedanism separate this temple and its priest from the Punjab. Mr. Ballantine took with him his Hindoo servant and paid a visit to the place, and found the temple, a strong quadrangular structure, with a dome, in the midst of a circular enclosure of 100

ft. diameter, surrounded by a high stone wall. It seems to contain no large idol but simply some pictures of Guuputti and others in a contiguous cell. It is a petroleum region, and there are tubes rising from the ground in the midst of the temple, the gas escaping by which ignites.

Persia is traversed from south to north by the land-line of the Indo-European Telegraph. This is about the only token of Western civilization and is impatiently borne with by the people, who seem to imagine it must be the preliminary of an assertion of a claim to the country. The country is wretchedly governed, if one can call it a Government; and the representatives of England and Russia, instead of endeavouring to bring about some amelioration of the existing condition of things, spend all their strength in trying to check-mate one another.

We take leave of Mr. Ballantine's book with a renewed expression of the interest with which we have read it.

ANOTHER LINE.

THE Adoni Famine Camp, now contains over 400 inmates of all ages. The Bellary Camp, about 500. Both are maintained on "Mansion House Funds." About one fifth of all inmates are children. Some considerable change has taken place in the last four months in the management of these Camps in several particulars. Formerly, only those who came in helpless and sick were admitted and as soon as recovered from sickness were dismissed to beg or steal or starve and eventually return to the Camp again or die. But now all really destitute and emaciated and especially helpless children, orphans or otherwise, are admitted to the Camps. Adults are not sent out as deliberately, as before, but rather inquiry is made if they have friends or can get work or are in a condition to work. With reference to children, considerable pains are taken to ascertain the villages from which they came, and if they have any friends or parents. If so they are sent to them. And latterly, no orphans are dismissed from the Camps except as taken charge of by some responsible party, preference being given to natives. If they do not take them then Christian friends may take them if they desire. Adoni and Bellary being the sites of the present camps, from all the surrounding country the poor starving suffering come for food, medicine and cure. As compared with famine times the amount of distress is very small. But with the afflicted the distress is very great even now. The sufferers of the present time are of the poorest classes and those whose friends have died on whom they depended more or less, and many whom the famine ruined financially. The majority of the present sufferers are the aged and the children, some orphans, others heartlessly deserted by parents. Until lately the camps used to send the "dismissed" away in charge of the Peons four miles from camp and leave them. Many of these would wander about, starve, get sick and come back as bad as at first to the camp, sometimes worse. This probably led to the change of management in part.

About Adoni the distress is greater than at Bellary. I think at the two camps about Rs. 2000 per month are now expended. This work cannot stop for many months to come.

From extreme caution against imposture

many are not taken into camp who should be, and doubtless some professional beggars are lodged in camp. A considerable number is received and dismissed daily. In the Western Nizam's, Raichore and thereabouts, where no relief measures exist, the distress is much greater. A friend wrote me a few days ago from Raichore that he had just seen a poor starved more than half dead creature pulled out of the road where he had fainted, by a bandy walla, as I would take hold of a log of wood, and then unconcernedly left.

The same friend says, "some come to our door daily. It is really a mystery, how they exist. They are just walking skeletons." This is equally true of all the considerable native towns and villages in these parts. At Goolburga there is great need of relief work for a large class of poor, such as, I believe, is carried on at Sholapore.

These are doubtless the last death throes of the famine. But another whole year will not suffice to rid these parts of all the real famine sufferers. There is need of more charitable work than has yet been done and yet the subjects now demanding charity are more unpromising than perhaps any or most the past has afforded. Our God has abundantly supplied our needs thus far. We are moved to extend our operations this week, trusting Him who hath said "Trust in the Lord and do good" Psl. 37: 3. for an abundance for our "need" Phil. 4-19. We at present occupy old domes with the 70 children remaining from previous gatherings. We now have a little school among them. Some time is given every day to reading to them the Bible and in prayer. They are taught to pray. Our hearts rejoice at the simple and appreciative manner in which they listen and join in praying. Praise God for this "ministry to the poor." Before this shall be in print or reach its readers we hope to have added 50 to 80 children to the "Christian Orphanage." Children are now being gathered at Adoni and Raichore. "God will provide."

C. B. WARD.

September, 8th 1879.

The Bombay Guardian.

SATURDAY, SEPTEMBER 13, 1879.

DID CHRIST RISE AGAIN? XI.

WHEN the disciples came together on the day after the ascension of their Master, the countenances of some of them were more cheerful than they had previously been. They told how the Saviour had enabled them to do things which they never thought they could do. One of them who had become involved by standing surety for another, had sold his little all and relieved himself of the obligation. What is this Peter tells us? "I met last evening a woman whom I recognized as one whom I had seen in the court of the high priests's palace on that eventful night, and I said to her, I told you an untruth that night when you accused me of being a follower of Jesus of Nazareth. under the influence of a base fear of man I denied that I was his disciple; I was guilty of a base falsehood and have been day and night since then weeping because of my wicked denial of the worthiest of masters. I then left her, but I felt relieved by the

fact that I had been enabled to acknowledge to her my fault.' They now gave themselves to prayer, and for hours continued therein. As the apostles prayed, the words that the Master had addressed to them the night when he had eaten the passover with them, came to their remembrance, and mingled with their supplications. 'Whatsoever ye shall ask in my name, that will I do.' 'I will pray the Father and he will give you another Comforter.' 'If a man love me he will keep my words, and my Father will love him, and we will come unto him.' 'Herein is my Father glorified that ye bear much fruit.' 'The Spirit of truth will guide you into all truth.' 'Hitherto have ye asked nothing in my name; ask and receive that your joy may be full.' 'Holy Father, keep through thine own name those that thou hast given me, that they may be one.' 'That the love wherewith thou hast loved me may be in them and I in them.' They would then break off, and give themselves to the searching of the Scriptures. They were astonished to find in the psalms, in the prophets, and in the books of Moses even, so much that they had never understood till now. It seemed to them as though they were now first becoming acquainted with those Scriptures which had been their boast all along. After this, they spent some time in trying to refresh one another's memories in respect to the words of Christ, addressed to them before his death and his resurrection. One remembered this and another remembered that; and if there was something they could not accurately remember, it generally came to them in prayer. Day after day they came together thus, and continued in prayer; and instead of growing weary in prayer, it seemed that every day they were more absorbed in it than they had been the day before. They were deeply and bitterly conscious of their personal inability to go forward with the great work which the Master had committed to them, without some experience of his power in them, beyond any thing they had yet experienced. They did not clearly see how the Spirit of God could endue such natures with power to go forward against the powers of this world; they could not yet see how carnal men were to be awed and controlled by spiritual power; but it struck them that the Spirit of God would probably have such power over their own spirits as the Master had exercised over the bodies of men. They felt wonderfully drawn to one another; the thought 'which of them should be greatest' no longer betrayed itself. As the day of Pentecost drew nigh, the thought struck some of them that possibly it would please God to grant them on that day, the great blessing promised. Fifty days after the Paschal lamb had been slain in Egypt, the law was given from Sinai. Why should not the glorious dispensation of the Gospel begin on that day?

Early on the morning of the day of Pentecost the disciples were all with one accord in the house where they had been holding their daily meetings, when suddenly there was a sound like that which a mighty wind would make and tongues of fire were seen resting on the head of each one of them. So much by way of external manifestation. But best of all each found himself and herself filled with the Holy Spirit, and became conscious that a divine, omnific

Spirit was present in their minds, so that they were able to speak in strange tongues which they had never learned. In no other way could the presence of this divine Spirit in them have been so unequivocally shown to them. It was essentially the same power that had enabled the prophets to foretell future things of which they themselves had utterly no knowledge, as when David, for instance, in the 22nd Psalm spoke of the crucifixion of Christ. This wonderful event was soon noised abroad, and it was not long before a great multitude had gathered about the house. Then, with exceeding joy, the disciples went forth and addressed them in the various languages spoken by the Jews and proselytes there gathered from all parts of the Roman world. The love of God was powerfully shed abroad in the hearts of the disciples and they realized as they had never done before their vital union with the Lord Jesus. All power in heaven and in earth belonged to him, and it belonged to them by virtue of their union with him. There was not the slightest room in their hearts for the fear of man. They unhesitatingly charged the people of Jerusalem with having done to death the Messiah, the Lord of glory, and pointed out that God was this day giving evidence to men that Jesus was at the right hand of the Most High. An immense number are convicted of sin and *three thousand* stand forth to witness that day to the risen Jesus by openly confessing him as the Messiah, the Saviour. It was not merely that they were swayed by some strange excitement to acknowledge Christ on this occasion; but they gave the best possible expression of their faith, by the complete revolution effected in their lives and sentiments. The mind that was in Christ was in them; and it seemed as though for one Christ that the Jews had put away, there were thousands filling Jerusalem with their fearless and unimpeachable testimony.

PERMANENT MEDIATION.

THE Rev. Mr. Dall, missionary of Unitarianism in Calcutta, is alarmed lest Baboo Chunder Sen should go too far in his exaltation of Christ. Something having appeared in the *Indian Mirror* upholding the personal mediation of Christ as a permanent necessity, Mr. Dall has written a letter of remonstrance. He denies the necessity of the continuous personal mediation of Christ. Here is what he says:

Mediation in the Church of God, "the great family of earth and heaven," holds the same place that it does in your family or in mine. What sort of a father should I be, if I could refuse the kiss of a repentant child, and *never* allow any son or daughter to come to me, in joy or sorrow, unless pleaded for by the pet boy of them all, my "only beloved"? Every honest soul must cry shame on such paternity, —even if all the other children were naughty. Do they wish to come to me? If I am a father, my heart and hands are open to them all alike. "Come to your father, my darlings, one and all of you, freely." Nothing but this, deserves the name of Father-hood, whose mercy is ever just, and its justice merciful. The moment you repent, the father's ear bends to the whisper of your confession. 'Tis as Jesus said: "The Father *seeketh* such to worship, and to love him." Happily, we have unequivocal testimony from the lips of Jesus himself on this very point of pleading and mediation; of intercession by one of God's

children for another. There is no mystery about it. Jesus said: there is no way to God but truth. And no Christian doubts that his character, his life, or the maturity of it, —was Truth in its loveliest presentation. So Jesus said to those who despairingly asked what is truth, 'I am what you want, I am a true man: true at this hour. Yes, I am the truth; under human limitation; —and no man comes to the Father but (by my way) by me.' But this *me* is not me personally. No. Of the personal me, what says he? Mark it well, read it in John 16ch., 23d. and 26 verses. "At that day," (when I have gone to heaven) "ye shall *ask me nothing; ask the Father in*" (my spirit) "my name; —and, I say not that I will pray the Father for you" —(why should I?) "the Father himself loveth you." Now, we have a Father; and have access to him without our Brother, or with him as we choose and decide for ourselves. This; —or God is not our Father.

"No man cometh unto the Father but by me," says Christ; one would suppose it impossible to state any thing more definitely. But Unitarian exegesis waves its wand and this statement means just the opposite, that Christians have no need of Christ in their approaches to the Father. Most of us are under the impression that Paul was particularly well-informed concerning the privileges of the Christian. Paul says to the Colossians: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." We are not even to give thanks to our heavenly Father except by Christ. To the Ephesians he says, speaking of Jewish and Gentile Christians: "Through him (Christ) we both have access by one Spirit unto the Father." Again: "Having predestinated us unto the adoption of children by Jesus Christ to himself, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. 1, 5, 6. "That in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ." ii. 7. "In whom, (Christ Jesus our Lord,) we have boldness and access with confidence by the faith of him. iii. 12. Paul had confident access to the throne of grace, but only in Christ; and we do not believe that they who profess to have equally confident access to God, without Christ, are better taught. On the contrary we believe that they are holding and inculcating a most dangerous error. What is the meaning of the apostolic benediction in all the epistles? "Grace unto you and peace from God our Father and from the Lord Jesus Christ?" To the Philippians Paul says: "God hath highly exalted him, that at the name of Jesus every knee should bow, in heaven and in earth." We might fill a column with quotations showing that it is only in Christ that we have the things which pertain to life and godliness, and that they reach us through him. Hebrews abounds with statements like this: "But this One, because he continueth ever has an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Now if there is any meaning at all in Scripture, it is abundantly evident that the Christian has continual access to God through the merits of the Lord Jesus Christ, and not merely when he first draws nigh. The Spirit of God witnesseth with our spirits that we are the children of God, not because God created

us, but because God gave his only-begotten Son for us. They who, victorious over the world, enter in at the pearly gates, one and all testify that it was by the blood of the Lamb that they overcame. That in all things Christ might have the preeminence. We consider the distinction now pointed out to be a most vital one, and are persuaded that God the Father repudiates all honour that does not come to him through His only begotten Son, when the children of Adam are concerned.

One can see, from the way in which the New Testament is quoted in Mr. Dall's letter, what a strange book the Unitarian New Testament must be.

INTERNATIONAL BIBLE STUDY.

September 21st, 1879. *Malachi iii. 8-28.*

"But ye say, wherein have we robbed thee?" This flinging back of the charge brought against them, in an interrogative form, is characteristic of this book. See, I, 2, 6, 7, II. 14, 17, &c. The people were self-righteous, and resented very much the imputation of being negligent of serving God. The self-righteous man thinks it a very wrong thing to impute any failure to him, but the man who hungers and thirsts after righteousness, is very thankful to be told of his shortcomings.

"Ye are cursed with a curse." The reference is to the curse that had come upon the land in the shape of dearth. Because they had not trusted God and had kept back the best of their flocks, bringing that which could be best spared, or was of little worth, and excusing themselves on the ground of the poor harvests, God had sent them still scantier harvests.

"Prove me now herewith." 10. Let them show their confidence in God by bringing all the appointed tithes into the temple, and God would certainly honour their confidence by opening the windows of heaven and pouring out abundant supplies of rain, so that the earth should bring forth her increase, and their barns would be like those of the rich man in Luke xii. who had not where to bestow his goods.

"I will rebuke the devourer for your sakes." The devourer is elsewhere called the palmer-worm. This was one of the ways by which God punished the people for their want of confidence in him. God is glorified in the regularity of nature, but the Scriptures represent that the course of nature is always modifiable by him, "of whom, through whom and to whom all are things." It is not superstition that traces the hand of God in the measure according to which the bounties of nature are bestowed, and traces a connection between the drought and similar calamities and the unfaithfulness of the people towards God. Blinded by their own conceit the wise men of this day, while they acknowledge that in some way, at some time, nature proceeded from God, deny that that nature is guided by him. They seem to have the idea that as a shipowner builds a ship, equips, loads her, and sends her forth, giving to the captain the necessary instructions for her guidance, so is it with the ship of nature. It is committed to the guidance of the laws to which God has subjected her. But the Bible does not believe in laws apart from a lawgiver. Nature is not merely of God and to God, but through him. I will rebuke the devourer for

your sakes, says the Lord; that is, I will avail myself of existing agents to cut off the insects or worms that have been ravaging the crops, and I will do in it view of your repentance and consecration. When Christ says to his servants, Go ye into all the world and preach the Gospel to every creature, he also says, All power in heaven and earth is given unto me. They that go forth with the Gospel, need to believe that Christ has universal power and to expect that his power will be put forth in such a way as to attest them, if so be that they faithfully express the Gospel. Nothing is more common than for Christians to spiritualize the promises here recorded, and in the days of the dispensation of the Spirit, this is allowable. Here the people of God consecrate themselves unreservedly to his service. They may expect that their faith will be rewarded by seeing the Spirit of God poured out and harvests of redeemed souls following their testimony.

"All nations shall call you blessed; ye shall be a delightful land." 12. Through the abundant harvests granted the land shall be delightful. But it is not, your land shall be &c. but ye shall be. The richer harvest would be in themselves, their joy, piety, humility, peace and love.

"Your words have been stout against me, saith the Lord; yet ye say, what have we spoken against thee?" The sinners of the present day are not essentially different. They speak the most ungracious things against God and then they are astonished that any body should speak of them as not honouring God. A word spoken against themselves would be bitterly resented, but they continually use language that is tantamount to a denial of the claims of God upon the allegiance of all.

"Ye have said, It is vain to love God." Men say this by turning from his service, absenting themselves from the place where his people come together to worship him and to hear his instructions.

"What profit is it that we have kept his ordinance." Some imagine that any little show of respect that they may make to God in worship, must be regarded as an astonishing thing, and be signally rewarded. If some trouble should come upon them at that time, they are exceedingly disgusted, and settle it in their minds, that there is no use in worshipping God. But so long as they entertain the idea that they are conferring a favour upon God by drawing nigh to Him, so long is it evident that they are still the enemies of God, and actuated simply by an odious selfishness.

"Then they that feared the Lord spake often one to another." 16 This is a most charming passage. They that truly fear the Lord, are powerfully drawn to each other; they speak to one another of Christ and of the glory of his kingdom and of the way in which they are led by the Spirit.

"That thought upon his name." Especially as it is revealed at the cross. As Jesus overheard the two who were journeying to Emmaus and drew nigh that he might hear more, so the Lord gives an attentive ear to what the saints say to one another in their meetings, and deems it of so much consequence that a book of remembrance is written before him that in the day of trial, they may be remembered and cared for. The reporters of the secular papers are not there, but there are celestial reporters. "In

the day that I make up my jewels." As the regalia of a king are brought out on the day of coronation, so the Lord in the day of the supper of the Lord, will bring out of the contempt and obscurity in which they now are, those who have been his faithful witnesses in the time of the world's fleeting supremacy.

REMINISCENCES. XXXV.

Journal continued.

September 18, 1839. I visited Stamboul for the first time this morning. Passed some very pretty fountains, and a little edifice containing the bodies of the family of the late Sultan. The tombs were covered with rich cashmeres, the turban &c. The mosques are less imposing at hand than when viewed from a distance. The hippodrome is 800 ft. long, 450 wide. In the centre is an obelisk with an inscription by Theodorus on the pedestal; it rests on bronze globes, brought from Rome. Further on are the brazen serpents, said to have been taken from the Persians at the battle of Platea! Some will have it that they are the veritable serpents made by Moses, [but how the one became three must be left for evolution to determine.] They are planted tails upward, heads downward, and it is believed that out of their mouths milk, wine and water flowed. Mr. Robertson, the American Missionary, intends petitioning to have them taken up. It was in the hippodrome that the slaughter of the Janizzaries took place. At the extremity is a column in a very dilapidated state, called the Colossus; it was once covered with brass plates. The six minarets of Sultan Achnet's mosque riveted my attention; nothing could be more elegant. I visited two ancient subterranean cisterns; one is called the cistern of 1001 columns or *Bin-bir-derek*; the other is *Yere-batan-serai*, or the subterranean palace. In the first I counted about 250 columns, but each is counted as three, being in three pieces each of which has a capital. The *coup d'oeil* is very fine. It is rather dark, and being occupied as a silk-manufactory, some hundreds of working people were interspersed among the columns. Spent some hours in the bazaars.

19. I ascended this morning the tower of Eskiserai, which affords a noble view of Stamboul, the sea and the shores of the Bosphorus. Spent an hour here enjoying the panorama and enjoying the narguile. I presented letters to Dr. Staniatides, and in the afternoon ascended with him the Galata tower, commanding another beautiful view. It is an excellent idea of the Turks, establishing a *café* at the top of these towers.

20. The doctor accompanied me to Stamboul to see the Sultan pass on his way to the mosque, it being Friday. The streets were lined with guards keeping back an enormous crowd, composed principally of women. Bands of music were playing at certain stations. Labourers were busily engaged covering the pavement with earth, for the hoof of the Sultan's horse must not touch anything with a hard surface. Had a very good view of the Sultan Abdool Medjid. He appears older than he really is, 23 rather than 17. He is ruining his health, every one says. His aunt presented him with a beautiful Circassian the day he girded the sword, and she is but one of many. Saw him afterwards embarking in his caique. At his approach a band of music with a chorus of voices commenced an air and continued it till he left the shore. The moment he sat down under the rich canopy in the stern, an officer knelt at the bow facing him, and remained in that position; thirty-two gilded oars struck the water, the golden prow shot forward, the cortege in various caiques, some of them hardly less splendid, followed, and in a very few minutes, they were out of sight. In the afternoon made an

excursion to the "sweet waters" in a caique. Happy they who have the opportunity of making daily such agreeable excursions. The Golden Horn gradually diminishes in width until it has only the width of a canal; fine elms and plane-trees grow along its borders. Here and there were hundreds of Turkish or Armenian ladies spending the afternoon. [One is reminded of the place near Philippi, where Paul found a company of women and addressed them.] I passed a very stupid evening at the house of a Missionary.

September 21. Rainy day. Pera is a detestable place at any time but in rainy weather intolerable. Towards evening I took a walk in the grand *champ des morts*. Sultan Mahmoud, passing through one of these cemeteries, observed some tombs of Janizzaries surmounted by the fez. In a great rage he ordered his soldiers to knock off this marble coiffure, and straightway the tombs of the Janizzaries were divested of this distinguishing characteristic. Not satisfied with having decapitated them he must needs behead their tombs. I pass an hour every evening at the house of Mr. Robertson, Missionary, who is a gentleman of considerable literary attainments and of a refined and cultivated taste in several of the fine arts. 22nd. Sunday. Went to Church. Took a walk in the country in the afternoon. 23rd. M. Colin arrived to-day from Smyrna, with a M. du Feuillant. We spent the day in the bazars. 24th. Ascended the tower of Galata and afterwards repaired to the convent of the whirling dervishes. The Sultan was there and we could not go in, except M. C. whose Egyptian costume was a passport. In the Sultan's suite was an officer carrying a fan, another carrying an immense sack of tobacco, another with coffee, another with sugar &c &c.

Sept. 25. We had ordered horses for 5 a. m. to go to Belgrade. After some delay they arrived and we set off. As we descended into the valley of the Sweet Waters it seemed to us an enchanted spot. After an hour or two we came upon the aqueducts where they traversed a beautiful vale. The scenic effect was fine. Three rows of arches rising to the height of 100 feet, connect one hill with the other, a little stream flows underneath and a beautiful landscape is seen through the arches. The reservoir, the great Bendt, was another delightful spot and we lingered there long. The embankment is faced with marble, adorned with sculptures. At Belgrade we breakfasted and smoked, or piped as M. du F. called it. He had an inveterate hatred for smoking and moreover was always in a great hurry and was greatly put out by our frequent stoppages to smoke. What could be more agreeable than the ride through the forest of Belgrade? I do not remember to have seen a more charming spot than a valley which opens on the Bosphorus at Buyukdere, having at its head a noble range of aqueducts; the view through the arches was perfectly fascinating. At Buyukdere decided on ascending the Bosphorus as far as the Black Sea. All the way, the channel was filled with sailing vessels waiting for a wind; a southerly breeze sprang up after we had started, and it was a striking *coup d'oeil* to see some hundreds of vessels setting out at once. We landed at the fanale and having taken a good look at the Euxine, re-embarked. Descended rapidly with the current. The shores of the Bosphorus are justly celebrated for their beauty. We had scarcely passed Terapia when a storm began to gather and it soon burst. We arrived at Tophanna, literally dripping. 26. hearing that a firman had been obtained for visiting the mosques, hastened to St. Sophia, but the party had already left. We were allowed to traverse the vestibule and look in at the open doors. The body of the church is 239 feet in diameter; the height of the dome is one-sixth of its diameter, and at an elevation from the ground of 180 feet. The walls are encrusted with mosaics. Overtaking the party we entered the tomb of Sultan Achmet with

them. The interior of this mosque is magnificent; at once grandiose and simple. Four columns of about 60 ft. in circumference, built of granite, rise to a considerable height and support the dome. This is the general design. It is a square of about 250 ft. surrounded with galleries on arches. Thousands of lamps, ostrich eggs &c. are suspended from the ceiling. Visited the mosque of Nour Osmanli, the mausoleum for the late sultan, incomplete, mosque of Bajazet &c.

27. Visited the whirling dervishes. We found ourselves in a very pretty circular building, about 50 ft. in diameter. An inner space of about 30 ft. in diameter was partitioned from the rest by a low railing. The outer space was soon filled by Turks and a few Europeans. The orchestra and chorus were in a gallery over our heads. The dervishes entered one by one, and made a low inclination before the place occupied by the superior; it was in the direction of Mecca; they then sat down on the floor close to the railing. They had cone-shaped hats and cloaks of different colours. After a long recitation by the superior, the music commenced. The instruments were quite new to me, and the plaintive notes of the flute were rather pleasing. The music was all in the minor mode. A long chant from a man with a stentorian voice succeeded. The dervishes then arose and made the tour of the place three times, in slow measured steps, always bending their bodies when they passed the kebla. They laid aside their cloaks and commenced turning. Their rotary motion caused their white frocks, heavy at the borders, to stand out; their hands were stretched out one a little higher than the shoulder, the other a little lower. They were about 16 in number, and considerable address was necessary not to touch each other. At first they changed places very slowly, turning very rapidly, but nearly on the same spot. Their eyes appeared closed or fixed on the ground. Their motions were graceful and I felt not in the least inclined to ridicule. Not a Turk there felt more solemnly disposed than myself. When a pause occurred, we left to go aboard the steamer. It was after sundown when the steamer left. I was loth to bid adieu to Stamboul.

Homunculus found an evening at the house of a missionary, where there was the reading of Scripture and prayer, wearisome beyond telling; yet he could enjoy a fantastic dance professing to be a religious service.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I read a letter in your paper of the 9th of August written by Mr. Glover of Bombay, proposing a Methodist Orphanage which I and many more of the brethren in this Station, Egutpoora, are greatly interested in. We realise this to be a thing which is very much wanted and we trust our other up-country brethren will be ready to assist in this undertaking. Seeing in this last week's paper a generous gift from a kind friend, it has encouraged me and several others to offer a monthly subscription towards this object. We feel God is calling us to co-operate with our Bombay brethren in this undertaking.

I am yours in the Lord
BROTHER THOMAS.

DEAR SIR,—Since reading the article in your issue of the 30th ultimo, headed "Liberality," I have received a copy of the Melbourne *Argus* of which I send you an extract, to show an illustration of the force of your article. The writer of a letter from Adelaide says that in a recent discussion the Dean had surprised people by the liberality of his views, which he goes on to explain consists in discarding the doctrine of the plenary inspiration of the Bible. I hope

the Adelaide correspondent of the *Argus* has mistaken the meaning of the Dean's discourse because, if it be a sign of liberality to discard the doctrine that the Bible is inspired, there is indeed great danger of our degenerating into religious indifference.

Yours truly,
A Constant Reader.

The following is the extract referred to in the above:

"Ritualism and spiritualism are prominent subjects of discussion in the theological world just now. I have given you a sketch of Mr. Elcum the bishop's chaplain, and his views and practices, which have created such an alarm among the Low Church party in the colony. Since then the controversy has waxed warm, and the papers would have been inundated with letters but for the judicious intimation that none would be published without having attached to them the real names of writers. This checked the *cacoethes scribendi*, but the fire though partially smothered, has not been extinguished. While Ritualist and Broad Churchman were quarrelling about confession and absolution, Mr. Tyerman the Spiritualist, and Dean Russell, the Anglican, had a public discussion on the wide subject of free thought. No great good has resulted from the discussion, and the dean's friends think he would have acted more wisely if he had abstained from drawing controversial swords with such an antagonist as Mr. Tyerman. The dean, however, has surprised many persons by the liberality of his views. While not attempting to sway men's minds from the exercise of free thought, and while admitting that their life would not be determined by the orthodoxy of their belief, and while he discarded the doctrine of the plenary inspiration of the Bible, he nevertheless maintained firmly the main doctrines of the Church of England. He quoted Stuart Mill's moribund opinion about the founder of Christianity, and some controversy has taken place upon the exact construction which Mill intended should be placed upon his words."

NOTICES.

Received for Grant Road M. E. Church. Ruth Rs. 5; I. F. 130; a Free will offering 10; by W. A. E. B. 18; W. J. C. 100; by Miss D. S. 12; A Friend 2; G. C. 10; Major P. 75; T. C. 10; Mrs. R. 1; Mrs. B. 5.

It is hoped that this Church will be ready for occupation by the end of the year, but in order to this, further contributions are greatly needed, and may be sent to the Editor of this paper, or to I. F. Row, Falkland Road Hall, Bombay.

Rev. D. O. Fox, Kurrachee, reports: Collected for the M. E. Church, Mhow, Rs. 40. Miss. S. Rs. 5 monthly.

The Quarterly Sunday School Sermon will be preached in Dean Lane Hall, Fort, on Sunday morning at 11 o'clock. Parents and children are invited.

Epitome of News.

SATURDAY, SEPTEMBER 6

—*Times of India*: "On and after the first of next February the mail service to Bombay will be accelerated from 19 days 22 hours to 17 days 15 hours, at the same time that the subsidy for the services to India and China will be reduced from £430,000 to £370,000. As it is, the mail service will go on precisely as before, except that after the 1st February we shall have a right, which has latterly been a privilege, to expect the English mails every Tuesday morning, while the outward mail day

from Bombay may perhaps be changed to suit the convenience of the London public."

—Same; Ali Kheyl, August 25: "At Karateega, the frontier post, a serai is being built. The Mongals swear that they will not leave a stone of it unturned. Twenty-five men of the Goorkhas and a native officer have been despatched for the protection of the work. It appears a small number to detach such a distance from supports. No one can doubt the pluck of the Goorkhas or their ability to deal with long odds. Yet it appears tempting Providence, and the Mongals too, to send such a small party to a post the walls of which are only now about seven feet high, and which is commanded from all the hills round."

—At Sindgi, Kuladgi district, a woman attempted to boil another woman's child, for the purpose of eating it.

—THERE has been a fresh outbreak of virulent cholera in Cabul, and twenty deaths of known persons occurred in one day, which must entail a large mortality among the small fry of the city who die in obscurity unknown to the authorities. No rain had up to the 25th ult. fallen, so that the crops which are reported to be everywhere excellent may be now accounted secure—a very important matter to the heavily taxed zemindars.

—Bhowanee Prasad, Ram Dyal his friend, Hurdoo his cook, and chuddi, a servant were poisoned by *dhatooora* on Thursday last. Ram Dyal has died. Another servant, suspected of having administered the poison, has been arrested.

MONDAY, SEPTEMBER 8.

—To-day's papers greet us with sad news from Cabool. Late at night on the 4th inst. a Ghilzai messenger reached Ali Kheyl, having come full speed from Kabul, and reported to Captain Conolly, the political officer at Ali Kheyl, that the British Residency at Kabul had been attacked by several Afghan regiments who had mutinied for their pay. He said that the Embassy and escort were defending themselves. This intelligence reached the Government at Simla early on the morning of the 5th inst., when orders were at once issued to General Massey at Ali Kheyl for an immediate movement upon Shuturgardan, while General Roberts was instructed to start for Peiwar to take command of troops for immediate advance on Kabul. General Stewart was ordered by telegram to hold Kandahar. All troops on that line, now under orders for return to India, have been directed to concentrate again on Kandahar. The British forces in the Khyber are to prepare for operations by Jallalabad, when reinforced. On the night of the 5th, Captain Conolly telegraphed the substance of letters received at Ali Kheyl from the Amir himself. These letters state that certain Afghan regiments which had already shown strong symptoms of mutiny against the Amir, had been assembled in the Bala Hissar to receive arrears of pay which they had demanded. They suddenly broke out into violent mutiny and stoned their officers. They next made an attack on the British Residency, which is inside the Bala Hissar, but were received by a heavy and effective fire from the British escort. The city mob then poured into the Bala Hissar, plundered and destroyed the Amir's arsenal, magazine, and stores, and joined the mutineers in attacking the Residency in overwhelming numbers.

The Amir was taken entirely by surprise, but appears to have used every endeavour to control the tumult. He sent to the Envoy's assistance General Daood Shah, who on approaching the Residency, was attacked and unhorsed, and is said by the Amir to be dying of his injuries. The Amir next sent his son and Governor of Kabul, and also some influential personages of the town, but the mob was completely beyond control.

The attack and defence appear to have continued all Wednesday until evening, when the Residency took fire.

—*Times of India*; Bushire: "The telegraph line to Yezd has just been completed, and great credit is due to General Herr Schwendler for the execution of the work in so short a time after its commencement, in spite of the several serious impediments that had to be encountered."

—*Times of India*: "We ventured to remark last week that the *Bombay Guardian* was much shocked at the "immorality" of that most humdrum of all dances, the nautch, (as practised at all events in Western India) and our harmless remark has drawn down upon our devoted heads the following:—"The sympathies of our contemporary are evidently much more with those who take pleasure in the lascivious dances of courtezans than with one who regards them as demoralizing." "Those who take pleasure in the lascivious dances of courtezans" are of course Sir Richard Temple, the Commander-in-Chief, and the other notables "claiming to be Christians," who went to a nautch recently in Poona, and the "one" who regards them as demoralising, is of course the writer in the *Guardian*."

If the *Times of India* had simply remarked that we had been shocked at the nautch-party in honour of Gunputi, we should have had nothing to say. Our contemporary surely went further than that when he said that to speak of the Gunputi rites as idolatrous was unphilosophical, and when he spoke of C.'s letter as unchristian. By those who take pleasure in these dances, we meant of course those who institute them.

—Corroboration of the account recently published of the ill-treatment of the Mussalman subjects of the Cashmere Raja is supplied by a correspondent of the *Civil and Military Gazette* who says, that, "Ever since the leading Mussulmans forwarded a petition to the Government of India imploring for help to save them from their inevitable fate, the highest personage in the land has cursed them daily in open durbar."

—The *Madras Mail* says:—A curious Hindu marriage took place on Thursday morning in Black-Town. A Hindu father having entered into a marriage contract with a person of his caste, for his son, some three months ago, did not attend as usual with either the boy or relatives at the appointed hour for marriage. On the girl's party going to him and enquiring the cause, they were told that the marriage was cancelled on the ground that the girl belonged to a low caste, of which they had been ignorant previously. A sickly boy who was sauntering in the street was then brought in, and to the astonishment of all wedded to the disappointed girl.

TUESDAY, SEPTEMBER 9.

—*Bombay Gazette*: We have received the following telegram from the Press Commissioner:—"Government will not allow non-combatant gentlemen or staff officers as correspondents, but regimental officers may correspond with newspapers." This telegram was despatched in reply to a request preferred by ourselves for permission to despatch a special correspondent to the Kurrum Valley to represent the *Bombay Gazette* and a London journal, with whom we had concluded a joint arrangement. The Indian Government may take upon itself to thus control the press, and so to suppress whatever information it may not suit them to get abroad; but we suspect that in attempting to do so Lord Lytton, even as the Viceroy of India, is exceeding his powers.

—Same: Latest weather accounts received from all parts of the Presidency report that prospects everywhere are excellent. A break is, however, much needed in Belgaum. Khandedh and Nagar have also had more than enough of rain, prices being reported as rising in both of these districts. The Rat Plague is drawing near its end. Five and three quarter millions of these pests have been killed and

paid for up to date, and the heavy rain is drowning out the survivors.

—Same; London, J. M. M.: Mr. Edwin Arnold, the principal leader-writer of the *Daily Telegraph*, has found time to compose, in his scanty intervals of leisure, a charming poem, called "The Light of Asia," in which he tells, in verse which is perhaps like his leading articles somewhat too richly and fancifully embroidered to suit a pure taste, but which is nevertheless delightful reading, the story of the origin and doctrines of that Buddhist religion which claims so many millions of votaries in the far East. As you are aware, Mr. Arnold was some years ago a professor in the Poona College; and it has struck me as a singular coincidence that he and Mr. Wordsworth, both shining lights of the Bombay Educational Department, should be so enamoured of Buddhism as to deem all their leisure well spent in elucidating its history and proclaiming its manifold perfection. Your readers cannot have forgotten the remarkable lecture in which Mr. Wordsworth made a subtle comparison between Christianity and Buddhism, to the disadvantage, on the whole, of the former religion. Mr. Arnold now gives us a version of Buddhism which is perhaps, open to the objection that he has refined away the gross materialism of that faith into a system of religious philosophy as pure as that taught by Christ himself. Those of your readers who are familiar with the story of Prince Siddhartha, the founder of Buddhism, cannot have forgotten the well-known scene in which the Prince, waking up in the night and seeing the women of his harem lying about in unseemly postures, is so disgusted with the sight that he abandons his palace and goes out to lead a life of asceticism. Afraid, possibly, of shocking the prudish English taste, Mr. Arnold tones down this description into a passage—you will see it quoted in yesterday's *Daily Telegraph*—as pure as anything in Tennyson's *Princess*, and represents the Prince as voluntarily leaving his loved ones in order to go forth, in a spirit of self-sacrifice, to redeem the world. I cannot but hold that this is a fatal mistake, suggesting as it does a false idea of the origin of Buddhism, and suppressing facts which are essential to a right understanding of Gautama's creed. It is precisely to a wearied voluptuary, whom satiety has driven into asceticism, that Nirvana, a state of perfect silence and rest, or even of utter unconsciousness, would recommend itself as a Paradise for the souls of the blest. Siddhartha, as no doubt faithfully described by tradition, would have loathed Mahomet's milder paradise of sensual enjoyments, while, had he been the pure and tender-hearted lover depicted by Mr. Arnold, he would probably have put the Christian doctrine of the communion of souls as the crown of his creed.

—Press message, Simla, 8: Two or three mutinous regiments are stated to have marched from Kabul. The behaviour of the tribes along the Kurrum border is at present not unfavourable. Some nine sowars, who were out cutting grass, escaped when the Residency was attacked.

—A line of railway is proposed to pass through the native states of Central India, from Gwalior through Jhansi and Saugor in British territory, to a junction with the Great Indian Peninsula line near the Mopani coal fields.

—*Times of India*: "The mail steamer Ancona has made a very quick passage on her first voyage to India. She left Suez on Friday, Aug. 29th; reached Aden on Tuesday, the 2nd instant; left at 3 o'clock the following morning, and was signalled in Bombay at 4-30 p.m. yesterday, the 8th."

—*Overland Mail*, Aug. 22: A public meeting was held at Kennington on Aug. 18 to hear an address by Mr. L. Ghose on "The Native view of Indian Questions."

Serious Home Rule riots, resulting in the

death of two persons, have occurred at Lurgan, in Ireland.

The British Association opened its forty-ninth meeting on Aug. 20 at Sheffield. Professor G. J. Allman is President.

Amongst the deaths announced this week are:—Lord Bloomfield; Sir J. G. Shaw-Lefevre; Sir T. Moncrieffe; Sir R. R. Vyvyan; Lieut.-Gen. Pocklington; Hon. G. L. Vaughan; and the Dowager Countess of Lichfield.

WEDNESDAY, SEPTEMBER 10.

—*Times of India*: Baroda: "All the marriage dates are settled, and the programme for the festivities are being printed. The princess Tarabai's wedding takes place on the 21st December, His Highness's on the 6th January. Tarabai marries Sawantwarree, and His Highness a lady of Tanjore, educated by an English lady. This lady of Tanjore knows English perfectly, plays the piano, guitar, &c.; is, in fact, accomplished beyond all others of her class."

—Simla, 9: The bearer of the Ameer's letter stated that the dead bodies of the Envoy, staff, and escort were seen at the Residency. The defence was very stubborn, and the loss of Cabulees heavy—roughly estimated at 100 or more. Finding they could not storm the place the mutineers set fire to the doorway below, and when that gave way they swarmed in and up to the upper story, overwhelmed the defenders, and sacked the Residency.

Sirdar Shere Ali Khan, Governor of Kandahar, on being informed of the events at Cabul expressed absolute devotion to the British Government, and offered to raise a contingent among the Doorani tribes to march to Cabul with a British force, if one was sent from Kandahar.

The force ordered to assemble in the Kurum Vally consists of 2500 British and 3000 Native troops.

—*Times of India*: At the Bombay Town Council meeting yesterday, Mr. Nowrozjee Furdoonjee agreed to alter his resolution so as to fix the level of the Bhandarwada reservoir (Mazagon) at 190 feet T. H. D., instead of 150 T. H. D. The Council adopted Mr. Nowrozjee's resolution unanimously, and the scheme as passed will give a daily supply of 8½ million gallons of water at a high pressure, the whole of which is to be filtered, and a new system of distribution pipes is to be supplied. The works are estimated to cost ten lakhs of rupees, and will be commenced as soon as possible.

—Captain Spread, of the Invalid Establishment, Bengal Army, was struck by lightning in his house at Mussoorie, during a severe thunderstorm at midday, on the 2nd instant, and killed on the spot.

—As Woosung, a lascar of the *Kaiser-i-Hind* fell from aloft, struck a stanchion violently and then fell into the water, and would have been drowned if Mr. Brookes, 2nd officer, had not plunged in and rescued him.

—*Bombay Gazette*: "Arthur Hollier and Mrs. A. Mortimer, who, it is alleged, eloped from Kurrachee, were yesterday sent in charge of Mr. Inspector H. Ingram, in the s. s. Pachamba, and will be handed over to the authorities there."

—Same; London, Sept. 9: The English Press are unanimous in demanding that signal retribution shall be exacted for the Kabul massacre, and that Afghanistan shall henceforth be placed under thorough subjection. Confidence is expressed that Lord Lytton will speedily avenge Cavagnari's death. The Continental Press ascribe the outbreak to Russian intrigue.

—*Indian Ch. Gazette*: We have come to love our Prayer Book as the palladium of our Church, and the sentiment of antiquity could hardly be enlisted in a better cause than that of its preservation. Even here, however, the sentiment has become, perhaps, a little too omnivorous. To regard the Prayer Book as incapable of improvement, is to be carried away

by a sentiment respectable in itself, but like other sentiments rendered absurd by exaggeration. To refuse to amend an unintelligible rubric because it has been unintelligible since the days of Queen Elizabeth,—to venerate grammatical errors because they come from the hand of Craumer or of Jewel,—to profess admiration for *jéjune* and inappropriate collects because they are found in the Sacramentary of Gelasius,—all these are highly respectable prejudices; but it is a pity the Church should be governed and controlled by them. There is a *souppçon* of the unintelligent in our Prayer-Book-puja which sometimes leads to perilous reactions against it.

—Same: THE Church Missionary Society have received a telegram announcing the safe arrival at Uganda, on the Northern shore of the Lake Victoria Nyanza, of the Missionaries lately sent out by the Society to spread the Gospel in the dominions of Mtesa, the most powerful King in Equatorial Africa. Of the four clergymen who originally started on this distant enterprise, one was compelled by ill-health to return; but the rest pushed on, and having reached their destination, have been received by Mtesa with a most hearty welcome.

—Mr. Wolfe of the C. M. S. Mission, Fuhchow, on a recent visit to some of the stations, baptized 169 persons.

THURSDAY, SEPTEMBER 11.

—*Times of India*: "Some, at least, of the provisions of the Treaty of Gundamuck will be justified by the results. Our starting-point is now Ali Khel, instead of Thul or Peshawur or Quetta, as in the last war. Indeed, our frontier station is actually advanced to Kharatiga, a little in front of the more important post of Ali Khel, and less than eighty miles from Cabul itself. Half the distance of what is at most only one week's march lies over rough and mountainous ground certainly, but the other half runs through a fertile valley, where fodder, fuel, supplies and water are all plentiful. What is of even greater moment, all the most difficult parts of the road from Thul to Cabul which were contested last December, such as Hazar Pir Kairat, Habib Kila and the Peiwar Kotul, lie on the near side of Ali Khel, and are now in the undisputed possession of our troops."

—To carry out the Bunderwada reservoir scheme, the Bombay public have to sacrifice 1½ million gallons out of their daily supply of ten million.

—The Str. *Travancore*, with English Mails, left Aden for Bombay, Wednesday, 1 p. m.

—*Times of India*: According to a correspondent of the *Pall Mall Gazette*, a proposal has been made to form a religious guild for persons connected with the press, "from the editor to the stoker's boy at the engine." The rules suggested are that members should pledge themselves to go to some place of worship at least once on Sundays, and, if possible, once on weekdays; to spend five minutes a day in private prayer; to be temperate in dress, speech, and food; to be friendly with those with whom they work; and if possible, to induce them to join the guild. No doubt the editor of the *Bombay Guardian* will join this guild at once.

The editor of the *Bombay Guardian* already belongs to a guild embracing those who hear the voice of the Son of God and follow him.

—The home papers contain descriptions of the ingenious writing telegraph invented by Mr. E. A. Cowper, C.E. The invention enables a person to write at a distant station many miles away, just as though he were present there himself, without requiring the use of any special signals, codes, or signs to spell each letter, as is now the practice, and without the assistance of any person to translate the signals as received. The principle consists in communicating at all times to a writing-pen placed in the recording instrument, the exact position of a pencil used by the operator at the transmitting instrument through two line wires.

—Ali Kheyl, 9: Nawab Sir Gholam Hussan Khan is expected at Cabul on the 7th, when the Amir intends making his excuses to him. It is rumoured that some of the sepoys were taken and are still alive. The Queen-Empress has telegraphed to the Viceroy the expression of Her Majesty's deep concern at the news of the Kabul disaster, the loss of Sir Louis Cavagnari and the Embassy, and her heart-felt sympathy for the families of all concerned.

—*Bombay Gazette*; Dhera Ghazi Khan, 10: Great scarcity of transport prevents immediate march on Kabul.

A number of natives report that the Amir has been massacred.

Kandahar was re-occupied on the 8th. Immense alarm prevails on the frontier.

Kabul was sacked by the mutinous troops before leaving. Hard fighting is anticipated en route to Kabul. The position of the late Embassy had been for some time most critical. As early as the 13th of August a collision occurred between part of the escort and the Amir's troops.

—Same: The Directors of the G. I. P. R. Company, who earned just commendation at all hands for the warmth with which they espoused the cause of their servants, some time ago recommended that Messrs. Dewey and Bedford should be paid, the former Rs. 8,000, and the latter Rs. 7,000 as compensation for the expenses to which they had been put in meeting the very grave, and, as it was proved, unfounded accusations preferred against them. The directors also recommended that the salary of Mr. Conder, their popular Traffic Manager—who also, it will be remembered, came in for no small share of blame in Sir Richard Temple's Minute, being pretically pronounced incompetent for his position—should be increased by Rs. 200 a month. The G. I. P. being a guaranteed railway, these recommendations could not be carried into effect without the sanction of the local Government, to obtain which they were submitted some months ago. The increase in Mr. Conder's salary was duly passed, but we are surprised to learn that intimation has been received within the last few days that Government refuses to sanction the compensation to Messrs. Dewey and Bedford, on the ground that the payments were proposed to be made out of revenue, and the matter must be referred to the Secretary of State.

—The Parsee woman who branded her daughter-in-law at Ahmedabad, has been sentenced to nine months' imprisonment and a fine of Rs. 500.

—M. Bourbonnel, of Dijon, has it is said, discovered, by means of two natural substances, inexhaustible in nature, the means of lighting and maintaining a fire without wood or coal; a fire instantaneously lighted and extinguished; a fire causing no dust, smoke or trouble; a fire costing one-tenth at least of ordinary fuel; and, what is more wonderful still, a fire, the portion of which answering to our fuel is everlasting, that is to say, would last a lifetime.

—*W. Chr. Advocate*: "The National Brewers' Association, which recently met in St. Louis, presented some statistics of the enormous production and consumption of beer in this country, which will be of great interest to temperance workers, and will doubtless cause many of them to open their eyes in astonishment and alarm. During the fiscal year ending June 30, 1878, as shown by the sales of internal revenue stamps, 9,473,361 barrels of beer were produced, an increase over the production of 1877 of 313,685 barrels."

"Estimating the population of the country at 45,000,000, and supposing each barrel to contain 400 glasses, the above figures would give 48 glasses of beer to every man, woman and child in the land, or, one barrel for less than every five persons. At five cents per glass this "National drink" costs the people \$199,467,220. Does any one wonder at the building up of magnificent breweries and

the increasing poverty of the working people, who are the chief consumers of this vile drink? The beer returns for the first nine months of the present fiscal year show an increase over the same period of 1878 of 409,929 barrels, and the brewers estimate that the production for 1879 will not fall short of 10,000,000 barrels! The government receives a tax of \$1 per barrel.

FRIDAY, SEPTEMBER 12.

—*Times of India*: Whether the rumours which come from the frontier, that the Ameer Yakoub Khan has been slain, be justified by further information or not, the fact is undoubted that His Highness's life, if it be not already sacrificed, is in very imminent peril. History repeats itself. In April 1842 the English Envoy to Cabul having been killed, the British force supporting him destroyed during its retreat, and the Yakoub of that day, Shah Soojah, being in precisely the same situation as the present Ameer is in now—desirous of remaining faithful to the ally on whom all his hopes rested, but afraid to break utterly with the Afghan people whose sovereign he wished to remain—was, according to Sir John Kaye's History of the War in Afghanistan, "horribly perplexed and bewildered." The Press Commissioner informed us two days ago that "Yakoub is terribly perplexed and confused!" And as we have said, the rumour of his violent death comes to us. That rumour may be premature, but no one would venture to say that it is improbable.

—Same: We hear that the 3rd Hussars, at present stationed at Mhow, have received orders to proceed to the front.

—Public Press, telegraph, Simla, 11: Azmatulla Khan, Gihlzaï, whom the Ameer apparently deprived of the Khanship of the Jabbar Khel Ghilzais, has been plundering Dala Bagh, near Jellalabad.

A Kahar belonging to the Embassy, who was outside the Residency when the attack took place, has escaped and arrived at Karatiga. He says that the attack began in the morning, the Residency was fired at noon, but the fight continued till the evening. He believes no one escaped. He hid himself and travelled by night.

Sirdar Shere Ali Khan, Governor of Kandahar, has received letters from the Ameer, informing him of the disaster at Cabul, and ordering him to follow the advice of the British representatives.

The Rawul Pindee and Kohat road will be pushed on immediately.

—Death last week, 494.

—Tookaram Coossa, who caused the death of his mistress by striking her, is awarded three months' rigorous imprisonment. The woman's spleen was enlarged.

—Less than an inch of rain has fallen since last Friday.

—Statesman: It does not appear that Yakoub Khan took the best means for the safety of our mission when he assembled his regiments, knowing them to be of a mutinous spirit, inside the citadel where our Residency was at their mercy. Again, if the cause of the discontent of the soldiery was that their pay was in arrears, why did they break out in mutiny at the very time when they were assembled to be paid? Future information may explain these things, and may also tell us how Yakoub Khan, a prisoner besieged in his castle, contrived to despatch a messenger to the British—though not till the second day of the revolt. We hope it may prove that Yakoub Khan has not played us false; but, however well disposed he may be, his only safety now will probably lie in seeming to throw in his lot with that of his troops.

—*Bombay Gazette*; Dera Nhazi Khan, 11: Northern Afghanistan is said to be in a state of open rebellion. Rumours are current on the frontier that Amir Shere Ali is alive. Kabul travellers say that this disaster was predicted,

and is merely the beginning of a long series of tumults. Some say the war was unjust, and this is the result. Ghazis and fanatical Mussulmans are about in all great Afghan cities stirring up mischief against us. Some have publicly returned thanks to God for the victory over the English at Kabul.

Selections.

THE SORE NEEDS OF INDIA.

(Mrs. WEITBRECHT's Paper, read at the Association of Female Workers' Meeting.)

Let me begin, dear friends, by asking you to unite with me, associated together as we are in work for the one Master, in thanksgiving for the gracious answer that Master has given to your prayers on my behalf. What a stream of blessing has accompanied and refreshed me, since we met here two years ago! Truly all the circumstances of my journey to and from India, and of my sojourn there, were one continuous answer to the prayers of many, and we may well offer now the thanksgiving of many on my behalf.

The sore needs of India, with its myriads of secluded and spiritually benighted women, have sometimes been briefly alluded to in our gatherings in times past, yet they are still but faintly realized. Some of us, perhaps, are almost jealous lest our zeal and interest in the absorbing claims of home should suffer by our unduly pressing the wants and woes of our heathen sisters. Jesus did not think so when He died—"not for His own nation only, but that He might gather together in one the children of God who are scattered abroad;" and when He gave to His disciples what has been called their marching orders, "Go ye therefore and teach all nations." And when we look at the vast land which God in His wonderful Providence has committed in its entirety to us as a nation—and who can doubt *why*?—a solemn awe of *personal* responsibility may well take possession of the heart of each one of us—a responsibility we cannot shake off if we would.

We have been listening in our Conference to wonderful words, concerning the purpose, power, and pleasure of God, as applicable to India as to England. It was but a few months before my visit, that our Queen, in the presence of a great assembly (quite a royal pageant convened at Delhi) was proclaimed EMPRESS OF INDIA, and as such she is prayed for week by week, in all the sanctuary services held throughout the length and breadth of the land. The history of our world since its commencement has no such circumstance on record; a small and distant island put in possession of the finest, richest, and most magnificent country on the face of the earth. Well may we again ask *why*; and answer that *it* may share the spiritual blessings and privileges *we* enjoy. Thus, dear friends, it is evident that India has a *home* claim on you, as well as the claim of her own heathen helplessness.

Some of you may remember a letter read last July, in which I touched on the lights and shadows of work in India. Let me now try and convey to you some of the deepened impressions I received there, while they are yet fresh and vivid.

I have often been asked since my return if I saw much change in India,—regarding things as beheld on the surface. I perceived little or no change in her ancient customs and usages. Early marriage; the cruel domestic customs, that risk the life of mother and child at every birth; the atrocious tyranny exercised over widows, thrust aside without a word of pity or sympathy, stripped of all ornaments, and good clothing, condemned to wear the coarsest garments, eat the poorest food, and fast from that periodically, to do the work of the lowest menials, and to be treated with scorn even by their own offspring; the severe, miserable

prison-like seclusion of all high-born women which robs life of its joy and interest. These things still exist, though somewhat modified where the influence of Christian ladies has reached.

India is still, alas, to outward view at least, as intensely idolatrous as ever, though some of the most disgusting exhibitions formerly allowed—such as *suli* sacrifices of infants to the Ganges, swinging at the Churrak, &c., are now forbidden by our Government. When, however, one looks *beneath* the surface, and accompanies the Zenana missionary to the houses of the native gentry and to the schools of high-class girls, often (not always) hidden away in the most retired places imaginable, one becomes conscious that progress—yea, and great progress, too—has been made. Hindu ladies not a few are now met with in the recesses of the Zenana, who know and love the Lord Jesus, and are prepared and anxious to confess Him. Even young girls often manifest the deepest interest in Scriptural instruction, and some such would rejoice if permitted to become Christians at once. I spoke with a dear girl, who had actually been allowed through the pleadings of her heathen mother, to remain unmarried for another year, because that mother had so much help and comfort in the obedience and docility of her daughter, who before she was taught had been very aggravating.

And one sees more than ladies *longing* but unable to confess Christ; for there is now a goodly band of those who *have* confessed Him, and who go forth in His name to aid the lady missionaries in carrying the message of grace to their heathen sisters. Nor do they carry it in vain. I wish I could show to you some of these Hindu ladies, whose beauty of countenance, dignity of manner, and winning address, convey a true idea of their inward grace and worth. Time will not permit much in the way of detail, but I may just allude to one whom I saw in the very north of India, to give you an idea of what the transforming grace of Christ can do, when it takes possession of a heathen heart. This lady had been baptized a year before my visit. I will not harrow your feelings by referring to the cruel persecutions she had endured, and the marvellous way in which God had interfered to preserve her life, and that of her daughter, who had been baptized with her. Her husband, a violent fanatic, kept her strictly secluded though her blameless life and conduct had produced its effect in somewhat softening his heart towards her, and he had then been persuaded to allow the daughter to be married to a Christian husband.

On entering the court-yard, I saw the lady sitting in the verandah, not entirely hidden behind the *purdah*—for the seclusion in the north is not quite so intense as in Bengal. I was at once struck by the brightness of her countenance, and as she grasped my hand and spoke of her happiness, her words were touching in the extreme, and a poetical illustration of being filled with joy and peace in believing, and abounding in hope through the power of the Holy Ghost. As we conversed, her daughter, now a valued and active Bible-woman, came in to read, sing, and pray with her mother, which she does daily. The loving greeting between them affected me deeply. They had passed through seas of sorrow together, and were now partakers of each other's joy, and I left them to taste the privilege of mutual communion. The handsome appearance and dignified carriage of the younger woman, combined with her evident warmth of piety, left an impression I shall never lose.

And may I tell of another woman in Bengal equally lovely in demeanour and disposition, a recent convert and a widow, with whom I often prayed for the conversion of her father, who, after three years' persuasion, had given her leave to be baptised; and of another, whom I received at the end of a journey of nearly a thousand miles, made after her baptism to escape from relatives, who would not have hesitated to destroy her life by poison, as her

so often been done. You can little imagine what such a journey means to one who has lived all her days within the seclusion of the Zenana. She brought with her an only child, a son of ten years, but a few weeks after he was demanded from her, and had to be given up. Generally speaking, it is literally, in the case of Hindu ladies, a forsaking *all* to follow Christ.

But I must leave the ladies, and speak a little of the humbler classes, for the aristocracy of India represents but a portion of her women. There are millions who are too poor to be confined in Zenanas, and who are as ignorant and degraded, though, their lives being more natural, are less sickly than their higher born sisters. To these our lady missionaries cannot go much for want of time, but some of their strength is well spent in training Bible-women to visit them.

In Western India, where seclusion is far less strict than in Bengal and Northern India, there are many Bible-women, two of whom I saw in Bombay. "Did we ever think," said a poor villager, as she listened to one of these, reading and explaining the Scriptures, "did we ever think the time would come when a Brahmin lady would read and explain so nicely to us—that very class who looked down on us, and would not even touch us." "These truths were hid," rejoined another, "only now they have sprung to light." Truly the day has dawned when it may be said of India also. "The entrance of Thy word giveth light; it giveth understanding to the simple," and so said the Bible-woman, in reply to the remark of her listening sisters. May the time soon come, when all over India these humble unobtrusive labourers may be found; for we can but imperfectly convey an idea of the happy intercourse that takes place between them and their less favoured sisters.

Teaching by singing is becoming very popular, and a favourite hymn, both in Zenanas and in villages, one in which I often joined, is

"The great Physician now is near,
The sympathising Jesus."

These lines touch chords that vibrate down in the depths of those crushed human hearts.

And if you at home, with your privileged assemblies and your sympathising friends sometimes feel discouraged because of the harvest being great and the labourers few, what shall I say of their fewness in India? Look at a map and notice the vast tracts of country left untouched. I travelled more than a thousand miles, and only passed one missionary station on the route! I have referred to some of our encouragements, for it strengthens faith and brightens hope to hear of blessing; but I must also show you how small our work appears when viewed on the spot. A few hundreds are taught in Zenanas, in great centres, some of whom have believed through grace, and we praise God for this. A few thousand children are taught in our schools, and a few villages are visited by our Bible-women, but the millions remain in darkness. One of the most painful impressions I received as I looked around me in India was just this: That what is called our Mission to the WOMEN OF INDIA does as yet scarcely deserve the name. Yet one hails the hopeful commencement, and while we realize India as God's great trust to us, with awe upon our spirits, we ask ourselves the question, How can I discharge my personal responsibility to do something, however little, in service for this mission?

Fervent, continuous prayer is the first thing, dear friends; for God is ever mindful of His, promise to pour out in these last days of His Spirit upon all flesh, and He only waits to be entreated. Let us be among the daily, hourly, pleaders, and the blessing will come; and there will be such an upheaving in India as will fill our mouths with thanksgiving, and our tongues with praise, for there are multitudes instructed and prepared to be breathed into life, when the power from on high descends. I cannot stop to tell you much of our lady missionaries, and

will only refer to one as the type of a class that we hope to see soon multiplied; not, I rejoice to say, the only type, for I met several honorary missionaries in India, but one known to us all as A. L. O. E. She has located herself in a town we have long desired to occupy, in the very North of India. Her surroundings are unique, and at this distance sound romantic, though in fact real enough. She resides in a hunting palace, built by a wicked Rajah, who slept in it but one night, and was soon after killed. An honorary gentleman missionary occupies one side of the palace, and our friend the other. Varied missionary operations are going on within this capacious building, but her work is to visit the Zenanas and schools, and prepare books for the Christian adults and children. God has greatly blessed her in each department, partly, one cannot doubt, because of her lowliness of mind, for she esteems others better than herself, and is indeed least of all and servant of all. I wish you could see her in the midst of the infant Church at Batala, gathered quite recently from among the heathen; there are men, women and children in the group, some of them descendants of martyrs for the faith.

Oh! that He who enabled *her*, and is so using her, may put it into the hearts of others to go and do likewise. There is many a similar sphere waiting to be occupied, and some that do not involve the same amount of personal sacrifice.

But some, though full of zeal and love, cannot, from circumstances, give themselves as she has done, and could not perhaps stand the climate. Will any such ask themselves before God whether He would have them send a substitute, or even more than one. Our missionary in Krishnagur, who is influencing hundreds in that district, is sustained by *one* devoted friend, and a special blessing seems to rest on that work. Let us remember the earnest, touching pleadings on behalf of India, of her who has so lately passed from among us—dear Miss Havergal—who, in the midst of her abundant labours, found time to think of an absent member, and sent out to me her last book, with loving words inscribed on the fly leaf. Does she *now*, think you, feel that she pleaded too hard when she asked: "Is it too great a thing? Will not one rise and go?" Laying her joys aside as her Master laid them down; seeking His lone and lost in the veiled abodes of woe; winning His Indian gems to shine in His glorious crown! Oh, dear friends, the opportunity of serving the Lord with our labour or our substance is rapidly passing away for us all. Many wondrous events around us give promise of the speedy return of Him who, when He comes to reckon with His servants, will pronounce the joyful "Well done" on all who have been faithful to the trust committed to them, whether it be active service or consecration of substance. May each one here be ready to welcome His appearing, to enter into His joy, and sit down with Him to taste the reward!—(*Woman's Work.*)

TELEGRAPHIC NEWS.

London, September 7th: The meeting of the Czar and the Emperor of Germany at Alexandrov was of a most cordial nature, and visits were exchanged between the two Sovereigns. Serious floods have taken place at St. Petersburg, causing great damage. The Russian Ambassador at the Porte (Prince Lobanow Rostowsky) has been appointed Russian Ambassador to the Court of St. James.

8th: The London Press, in discussing the news, call for severe punishment for the outrage, and agree on the necessity of a march to Kabul. The *Times* urges that the outrage creates no new situation, and cannot be used as an argument in favour of the annexation of Afghanistan. The *Standard* suspects that the outrage has been instigated by Russia. Lord Cranbrook (Secretary of State for India) on hearing of the rising at Kabul, immediately returned to London, where he now remains.

9th: Sir Stafford Northcote (Chancellor of the exchequer), speaking at a Conservative meeting at Exeter yesterday, at which he introduced his son as the future Conservative candidates for North Devon, expressed deep sorrow at the untimely death of Sir Louis Cavagnari and the other members of the British Embassy at Cabul. They were he said, the victims of a fanatical fury, which they resisted with a courage and determination worthy of Englishmen. The death of Sir Louis Cavagnari was a great loss to the nation. Sir Stafford added that the British troops would doubtless be shortly nearing Cabul, where they would speedily restore tranquillity. The Ameer Yacoob Khan was apparently entirely faithful to the British, but it would be premature to judge of the circumstances of the rising until the receipt of later intelligence. Advices have been received that the Austrian troops have entered Novi Bazar without meeting any opposition.

PASSENGERS SAILED.

Per P. and O. Str. *Poona*, 5:

For Southampton.—Mr Woodman; Mr R T Simpson; Mr W T Bertwhistle; Dr C T F MacDowall and Mr Hyde Clarke.

For Brindisi.—Dr Sibthorpe; Mr O T Duke; and Captain MacKean.

For Venice.—Mr A Sprenger and Mr A H Davis.

Per St. Rydal Hall, 10:

For Liverpool.—Capt Woodcock, Mrs Woodcock, 2 children, and 2 infants, a gentleman, Mr A D F Culbard, Mr A C Gramplin and 2 children, Mr Peter Mathias, and Mrs Mathias.

Per P. and O. Str. *Venetia*, 12:

For Southampton.—Mr J Kelleher CS, Surg. Genl J Irving, Mr W F G Hall, Surg A Hemstead, Revd Joseph Rieth, Revd John Beall, Mr T Johnston, Capt H T Yates, and Mrs Furnivall.

For Brindisi.—Col J F MacAndrew, Lieut. Genl Sir Samuel Browne, Mr Alex Bewly, Lieut E C Trollope, Mr R H Stewart, Major G E Erskine, Mr and Mrs F T Reed, Miss Reed, Miss Thomas, Miss Grant, Major T Walker, Mr J E Ellison, Mr St Clair, and Capt L Casella.

For Venice.—Miss Goulding, Mrs Irving, Surgeon Major J B White, Lieut E P Leach, Capt W C Ramsden, and Mr H T Ommanney.

For Malta.—Lieut G D Fanshawe.

For Suez.—Mr Kassum Arif.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ancona*, 8:

From Southampton.—Mr P Hudson, Mrs Branson, 4 children and infant, Mrs Harvey, Miss Rankin, Mr and Mrs Kirkbride, Mr and Mrs Southern, Mr K H Stephens, Mr J A Lewin, Rajah Rampalsinga, Mr R H Collyer, and Dr A W Gairdner.

From Brindisi.—The Hon Mr Justice Pinhey, Major W Smith, Mr P P Hutchins, Mr and Mrs Deverea, Mr R H Pilcher, and Mr H R Bell.

From Venice.—Mr and Mrs St John, Dr and Mrs Boustead, and Mr R R Olliver.

From Suez.—Mr Mangs, and Mr Sympson.

Domestic Occurrences.

BIRTH.

CANNANONE.—12th August the wife of John Rees of a daughter.

MARRIAGE.

ASHBY—HEWETT—Sept. 9th, at Malligaum, by the Rev. F. G. Macartney. Lieut J S Ashby, 16th Regt. Bombay N. I., to Sarah the eldest daughter of P. W. Hewett Esq.

DEATH.

SNODGRASS—September 2nd, in the train between Wudwan and Ahmedabad, Archibald Douglas, only child of Capt. and Mrs. Snodgrass, Royal Artillery, aged 11 months and 24 days.

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C. Pereira, 22nd November 1879, Rs. 6; A. D'Souza, 15th Aug. 1880, Rs. 10; Rev. T. Costa, 29th July 1879, Rs. 7-10; H. Webb, 1st May 1880, Rs. 7-10; Rev. H. J. Bruce, 1st May 1880, Rs. 7-10; E. Browne, 15th September 1879, Re. 1; Rev. M. Goheen, 20th July 1880, Rs. 7-10; W. C. Dunlop, 6th June 1879, Rs. 40-8; H. W. Clift, 21st Oct. 1878, Rs. 10-7.

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